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Pac Theo Sem
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THE BRIDGE BUILDER.

An old man going a lone highway,
Came at the evening cold and gray,
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fear for him;
But he turned when safe on the other side
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,
"You are wasting your strength with building here,
Your journey will end with the ending day,
You never again will pass this way;
You've crossed the chasm, deep and wide,
Why build you this bridge at evening tide?"

The builder lifted his old gray head—
"Good friend, in the path I have come," he said,
"There followeth after me today,
A youth whose feet must pass this way.
This chasm that has been as naught to me,
To that fair-haired youth may a pitfall be;
He, too, must cross in the twilight dim—
Good friend, I am building this bridge for him!"

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THE ULTIMATE GOOD.

That the beet sugar industry has been hard hit by the new tariff measure cannot be gainsaid. That many people in California will suffer material loss is already evident. Factories have been closed, lands used or intended for the growing of beets is being turned to other uses, in which fewer people, by the thousands, can be employed; and all in all such readjustments are forced as will entail hardship and loss and suffering.

There are those in all the political parties who hold to the hope that the law will be changed before July, 1916, when sugar goes on the free list, and the industry be saved.

But this hope is in the face of the fact that they who have put their hands to the plow do not feel that they dare turn back though destruction marks its way. The ultimate good, they contend, demands that an artificial system of industry, fostered by a protective tariff, be displaced. This cannot be without loss to some; and for the ultimate general good, it is expected that they upon whom loss is entailed will bear it, though grimly. The difficulty as to this just now is, however, that many people are unable to see that it will be for the ultimate good. They look on the legislation as the work of visionaries, to say the least. They too desire, they say, the ultimate good of the people in general. This, they think, cannot be for the ultimate good.

THE UNEMPLOYED.

It is little thanks that some of the unemployed are giving to the communities which are seeking to help them in these distressful days.

The present writer listened last week, on a vacant lot in San Francisco, to the harangues of an I. W. W. agitator who counseled the men to refuse to take the twenty cents an hour which was being offered them,—money contributed by people no more responsible for the lack of employment than the little children who read the stories on the "children's pages" of The Pacific. This is not to say that there is no responsibility on the part of the people for aid for those out of employment. There is a responsibility, and it is generally unquestioned. That it extends so far as to necessitate the paying of three dollars a day for the most ordinary work during an eight hour working day is not apparent to very many people.

It would be of value if it could be ascertained how many of the thousands of persons in distress at the present time are so because of no fault of their own. Many are, of course; and many are not. But it is impossible to separate the deserving from the undeserving; and so, all have to be treated alike.

Inasmuch as not a little of the unemployment is due to economic conditions, there is a responsibility resting upon society for such readjustment as will make it impossible. Here is one of the great problems of the times. A livelihood must be within the reach of every deserving man and woman.

"Every man that's a man wants to help push the world,
But he can't if he's out of a job;
He is left out behind, on the shelf he is curled,
W'en a feller is out of a job.
Ain't no juice in the earth and no salt in the sea,
Ain't no ginger in life in this land of the free,
An' the universe ain't what it's cracked up to be
W'en a feller is out of a job.

"W'en a man has no part in the work of the earth,
W'en a feller is out of a job,
He feels the whole blunder of the mistake of his birth,
W'en a feller is out of a job.
He feel's he's no share in the whole of the plan,
That he's got the mitten from Nature's own han',
That he's a rejected an' left-over man,
W'en a feller is out of a job.

"All nature is sick from her heels to her hair
W'en a feller is out of a job.
She is all out of kilter an' out of repair
W'en a feller is out of a job.
Ain't no juice in the earth an' no salt in the sea,
Ain't no ginger in life in this land of the free,
An' the universe ain't what it's cracked up to be
W'en a feller is out of a job.

"What's the good of blue skies an' of blossomin' trees
W'en a feller is out of a job.
W'en your boy has large patches on both of his knees,
An' a feller is out of a job?
Them patches, I say, look so big to yer eye
That they shet out the lan'scape and cover the sky,
An' the sun can't shine through 'em, the best it can try
W'en a feller is out of a job."

A FINANCIAL TANGLE NEARING A SATISFACTORY SETTLEMENT.

It is gratifying to people generally in this part of California that negotiations for the satisfactory settling of the tangle into which the large property interests of Mr. F. M. Smith of Oakland were plunged last year are well along toward a successful issue. The United Properties Company, with a capital stock of two hundred million dollars, planned gigantic undertakings. But things did not run as they were planned, and in the muddle that ensued such excellent business enterprises as the Oakland Traction Company, the Key Route, and the Realty Syndicate were

drawn into a maelstrom which for a time threatened serious loss to the thousands of people in ordinary circumstances in life who had been led to place there their little savings at a time when such investment seemed quite safe. Then, too, Mr. Smith himself, whose life had always commended itself to the people, was in imminent danger of losing his valuable borax properties and suffering utter financial wreck. It was not an outlook to be contemplated with serenity. The litigation entered into between the principal stockholders added to the difficulties and uncertainties of the situation for some time. It is noteworthy how, through it all, public sentiment has been very strongly on the side of Mr. Smith and with what unanimity people have hoped that he, a man who had done so much for the upbuilding of things hereabouts, would come out of it all with considerable of his fortune intact.

OAKLAND AND THE SALOONS.

Oakland is in the midst of a big fight with the liquor traffic. The effort on the part of persons having the welfare of the people at heart to have the city council pass a measure to reduce the number of saloons to 200 and surround those with various good restrictions stirred the opposition to initiate an ordinance with provisions quite favorable for the continuance of the traffic in all its hellishness. This has the support of some of the labor element on the ground that the other proposed measure would throw a large number of people out of employment. Next month the question is to be voted on by the people and there is activity on all sides.

At a recent meeting of the California Civic League in the Chamber of Commerce the Rev. Albert W. Palmer of Plymouth Church presented the situation and problem as follows:

"Shall we back up the city council in its effort to clean up the moral conditions in this city or not? This liquor ordinance is only part of a larger campaign. Our city administration has been making commendable progress in the elimination of the redlight district, in the stiffening up of the control of lodging houses and the efforts to repress gambling. They are willing to go as far as public opinion will let them go. The responsibility rests now upon the citizenship of Oakland to say whether they shall back up the city council or allow it to be thrown down.

"The second question is: Shall we believe that the liquor traffic is competent to regulate itself? Everybody knows that the proposed initiative ordinance represents the desires and point of view of the men who are making money off the liquor business. Shall we turn over the regulation of this business to the people who are engaged in making money off of it? You will notice that their ordinance omits such provisions as those in the council's ordinance which makes it unlawful for wholesalers to furnish liquor to blind pigs and also unlawful for any game of dice, poker or cards to be permitted in the saloons for money or any substitute therefor. De we want to leave out some provisions like these? Would we be willing to say to the water company or to any public service corporation, 'You can draw up your own ordinance to regulate your own business and we will accept it?' Such a proposition would be, of course, the height of folly. How much more imbecile then to turn over to the liquor traffic its own regulation.

Shall Saloons Be Reduced?

"The third question is: Shall we reduce our saloons to 200, or shall we make such a reduction, or any reduction, permanently impossible? It would seem that 200 saloons were ample to quench the thirst of the number of citizens who can be, in fair estimate, expected to patronize them, and the fewer saloons the easier it will be to control them and the more careful the saloonkeeper will be to obey the law and live up to the regulations of the police department. Judging by the experience of other cities of similar size and character, notably Los Angeles and Worcester, Mass., 200 is entirely an adequate number. On the other hand, if this initiative carries, it takes the control of the saloon business out of the hands of the city government and the council is left powerless to reduce the number of saloons. All progress is stopped until a great moral revulsion and much agony and money shall bring about another initiative election to reverse this one.

"The fourth question is: Shall we eliminate saloons from our residence districts? It is noteworthy that the liquor men's proposed ordinance absolutely eliminates the carefully worked out series of zones in the council's ordinance, by which saloons are restricted to business districts, and the residence district is permanently kept free from invasion by this enemy of the home. To pass the saloonmen's ordinance is to open up the entire territory of the city to this business, and you may expect to have a saloon started in any building that becomes vacant in your neighborhood.

Will Hardships Result?

"The fifth question is this: Will the council's ordinance work an undue hardship on the proprietors and employes of the saloons which are forced out of business? With regard to this there are three things to say:

"The first one is that the saloon business is practically an outlaw in the United States. Notice has been abundantly served on it that it must expect to decrease, and its ultimate annihilation is coming. Any sane man who goes into the saloon business, goes into it with his eyes open, realizing what a perilous enterprise it is in which to invest his money. The 1100 saloons which were closed the other day in Ohio are only one of many illustrations of this which have been given to the liquor business in the last 20 years.

"The second thing is that the number of men turned out of employment is not so very great after all—not as many as would be thrown out of employment if any one of several factories were to close their doors. The outcry which is being made on this subject is entirely out of proportion to its seriousness and is a mere effort to rouse a false sympathy. A small amount of hardship which might result is nothing weighed in the balance with the sufferings and heartaches which the liquor business has caused in the community.

"The third thing to be remembered is this: That even on the economic level, the elimination of these saloons will be a gain and will make for an increase of the prosperity of the entire city. We may employ fewer bartenders, but we shall employ more carpenters, plumbers, painters, clerks and bank-tellers. Shall we set back the prosperity of the city and the employment of an increasing number of constructive workmen in order that a few barkeepers may be spared the trouble of finding new jobs or of learning some useful way of earning their living?"

"What rust is to iron, worry is to these bodies of ours —it corrodes them."

THE MYSTERY OF HUMAN ORIGINS.

The Rev. R. J. Campbell of The City Temple, London, Doubts Whether Evolution Explains Humanity's Position In The World.

In a recent sermon which was published in The British Congregationalist, Mr, Campbell said:

"I have for some time been wondering whether the science of anthropolgy has yet managed to throw much light upon the mystery of human origins after all. Is the chain of evidence quite complete? Are we so very sure that man is only a superape, or that barbaric races are human beings which have not yet arrived at the stage of development known as civilization? I doubt it. Perhaps there is something more to be taken into account than as yet we have fully allowed for in this regard. One finds that the further one penetrates into the mists of antiquity in the traditions of any ancient race the more unanswerable does the question of its derivation become. They all seem with one accord to assert their descent from a higher than the level attained by them within the limits of chronological observation. And, really, there is something to be said for the claim. Accessible history is only of yesterday, comparatively speaking; millions of years lie beyond it about which we possess very little definite information; and yet human beings must have been on the earth throughout no small portion of that inconceivably vast stretch of time during which the tropics have become frigid and the polar regions torrid again and again. Who knows what may have happened to humanity within those enormous intervals, or what civilizations may have risen and been blotted out one after another? I express no opinion on the matter; I am not qualified to do so; it is for the scientific expert to do that; I only note with a certain arrested attention that there seems to be no point in history or outside of it on which science can put its finger and say, "Here began the marvellous transition from the brute to the human, or from the savage to the civilized man." It is, indeed still an open question whether the savage is not a degenerate from some higher state of human attainment rather than a rudimentary organism on the way up to a better place in the scale of evolution. At any rate, this is a subject which calls for further examination. China, India, Babylonia, Egypt, Homeric Greece are territories which have been the homes of civilizations reaching back for many thousands of years, and claiming to derive from something older and higher still. Who is going to disprove the claim? Who is to say that where we stand to-day represents the highest altitude won by human intelligence and enterprise? Do we know enough to say so with confidence? Have we not watched within the Christian era itself the phenomena of nations and races attaining to a considerable height of material and intellectual progress and then sinking down, suddenly or gradually, into feebleness and decay? Take the Saracen Empire as an example. Are the Arabs and the Moore of to-day worthy descendants of the men to whom, in a sense, we owe the initial stimulus which has resulted in the amazing achievements of the scientific mind of our age? Where did we learn freedom of thought and inquiry save in the Mohammedan universities, which were an example and a reproach to Christendom in the days when it was dangerous for a man living in any country in Western Europe to ventilate a new idea? Is there any lasting guarantee that the race to which we belong may not decline from its present place of power in similar fashion in days to come? I am only asking these questions because I want you to see that our usual assumptions about them are not by any means foregone conclusions. And what I am insisting upon is this: that, whatever may be true of the human body, the human soul is not an entity which has come up from below, but a spiritual something which has come down from above, an inbreathing of God to mortal conditions, and hence has ever yearningly looked back, except when stupified with the narcotic of material indulgence, to its eternal home.

Poised between two worlds, man partakes of both, and has only himself to blame if he falls wholly under the dominion of the earth, instead of aspiring towards the supersensuous and divine. It is only too dreadfully possible, as we see, for him to choose the worse instead of the better part. But I say again that his pedigree is more illustrious than his present environment would indicate or his history declare. He is no merely clever and fortunate beast who has outdistanced all his animal competitors in the struggle for existence; he is an exiled son of God, though when and how he began his career on this planet no tongue can tell. One thing is certain, that from the first hour man as man drew breath in this world, he has pined for a higher than this world to satisfy his deepest needs; and when the best in him has been awake and active he has always longed to escape from the world into higher and holier kind of life, to find refuge from the world in God. And to an extent he has always been able to do it. That higher life has always been open to him; the inner sanctuary of the Spirit has never been closed against him. In the world, but not of it, might be affirmed of every soul that has ever realized its true destiny and fled the things of sense to take refuge in that which both transcends, and in the last resort controls, the things of sense.

Perhaps I have not quite succeeded in carying you all with me thus far. I admit that it does seem rather audacious, in face of the common assumptions of the hour, to throw doubt upon the sufficiency of the doctrine of evolution to explain the position of humanity in this world to-day. But there it is; I cannot help it. I do not believe that we have said all that is to be said about your genealogical tree when we have declared that your remote ancestor was an amoeba, or something of the sort, and that after untold aeons your brutish forefathers, in whose dim brains glimmered the first faint beginnings of intelligence, learned to walk upright and discovered fire, and went on and on, step by step, until at length you, their descendants, have become beings possessed of two suits of clothes and a vote. Progress has not been thus uniform and inevitable, and it has not been demonstrated that the man of ten thousand years ago was your inferior in intellectual moral, or spiritual susceptibility, unless he were degenerate, which is, unfortunately only too possible from what we see around us even now.

We simply do not know what took place in the world on that far-off day when God first breathed into a physical organization the breath of life and man became a living soul; wholly at ease in his earthly surroundings, has never been able entirely to make terms with them or content itself with material satisfactions. From the dawn of history until to-day we hear the same cry going up from all the finer spirits of the race, "My soul, wait thou only upon God; for my expectation is from Him." Perhaps man, in virtue of this inborn spiritual capacity, has never been greater than he is to-day; but perhaps, for the same reason, and in the strictest sense, he has never been less either. An exiled son of God,

a dweller in a far country, he has ever been turning yearningly from the husks and the swine towards the blessedness of the Father's house and the joy of communion with the Father's heart. In the words of William Watson:

'Strange the world about me lies,
Never yet familiar grown—
Still disturbs me with surprise,
Haunts me like a face half known.

"So, between the starry dome
And the floor of plains and seas,
I have never felt at home,
Never wholly been at ease."

AN INTERVIEW WITH THE AUTHOR OF "DAMAGED GOODS."

A representative of the New York Times sought not long ago an interview with Eugene Brieux the author of "Damaged Goods," a book which has attracted much attention of late, and which, translated into English, has been put on the American stage. The interviewer says:

M. Brieux received me in his fine study room amid his books and manuscripts. I had seen several portraits of him, but the impression produced by the living Brieux was quite different. His face had all the intensity and strictness which are so characteristic of his portraits, and which lend to his whole figure the air of a preacher. But his vivid blue eyes, his powerful figure, and the certainty of his movements revealed the man to whom life is an energetic process, who enjoys and wishes others to enjoy life with every breath. The dramatic instinct betrayed itself at every turn in the fluent and well constructed speech, in the large gestures, in the emotional eyes, in the transitions from profound excitement to calm reasoning. An atmosphere of health and robust simplicity so noticeable in his works pervaded everything about the man. At the time of my visit, M. Brieux had been but one day in Paris, having returned from a voyage in the Far East. He looked sunburned, particularly fresh, energetic and full of living enthusiasm.

M. Brieux gave me no chance to ask questions. Upon his return from the Far East he had found on his desk a communication from Richard Bennet concerning the production of "Damaged Goods" in New York City, and he was intensely interested to know as much as possible about the manner in which the play was produced, about the relation of the American Medical Association to the play, and the impression which it had produced on the public. After I had explained the matter to him he said:

"I am extremely gratified to hear this. It shows that the American public has understood the purpose of this play. There was no desire on my part to create a scandal by a frivolous play, but simply to stir society to the realization of one of its most momentous problems. I am glad that America has seen this at once.

Our conversation drifted to the significance of "Damaged Good' and to its position among Brieux's other dramatic works. Brieux talked willingly and with evident enthusiasm on the subject.

"It was no accident that I wrote 'Damaged Goods,' " he said. "If you have read my other dramas you certainly have noticed that one theme runs through them all, like a dominant leit motif, that is the problem of the position of Woman in modern society. From 'Blanchette' through 'Damaged Goods' to my last play. 'La Femme Seule,' I have treated but different phases of the same question. Throughout my entire literary career I have tried to awaken society to the fact that Woman is mistreated and maltreated, and that as a weaker being she needs a helping hand to win a better position in life."

M. Brieux rose and began pacing the room. His eyes reflected profound emotion as he said.

"Like the Philosopher Mark Guyau, whom I love very much, I feel that I have more tears than I need for myself. I have turned to those who are weak and need pity—and I found that there are two members of society who are most neglected, though they are the weakest—and that they were woman and the child. I took up their cause as if it were my own. I have treated one after the other, the conditions and causes which embitter the life of woman and of the child in our society. 'Blanchette,' 'Maternity,' 'Damaged Goods,' 'The Three Daughters of M. Dupont,' 'La Femme Seule'—all are the successive developments of one continuous effort.

"My idea is very simple. I love life, movement, joy. I want to see life and joy everywhere, and attack everything that kills joy and life. I want to see healthy men, women, and children, and must combat the conditions that make for misery and unhappiness. If man neglects his human duties and spreads disease in his own home, his eyes must be opened to the fathomless abyss wherein he is precipitating his near ones. If marriage is reduced to a soulless act, enslaving woman, its mean character must be laid bare. If maternity is transformed into a means of gratification it should be defended against the egoism of man.

M. Brieux took his seat. His figure, however, still reflected profound excitement as he continued:

"I have been attacked and called a neo-malthusian when "Maternity" appeared. I am not against the giving birth to children, but I want man to realize that giving birth to a child is the greatest and most serious act of his life. Man must not act like Nature. Nature is irrational in its treatment of life. It produces millions of germs and brings forth thousands of creatures in order to rear a few individuals. It has no regard for individual joys and sorrows. Man should combat Nature in this respect. He should act rationally and should bring forth his children only when he feels that it will be the greatest joy for him to rear them. He must feel that giving birth to a human being is a religious act."

M. Brieux became calmer as our conversation drifted from this point of the general theme to others. It seemed to me extremely interesting to know what positive social ideals inspire one of the foremost representatives of the so-called social play.

"I am not a Socialist," said M. Brieux in reply to my question. If this word is used in a political sense. I am not concerned with politics at all. In fact I have no definite solution for social problems. What I try to do is to awaken the conscience of society and to arouse pity for the weak and neglected. I have found in the drama a powerful means of achieving this end. Had I not turned dramatist I might have become preacher. My sincerest and profoundest aspiration is to leave the world a little better than I found it and to feel that my life has helped to diminish misery and to increase happiness."

Some people ought to wear smoked glasses for fear they might have to look on the bright side of life.

PHILANTHROPY IN THE YEAR NINETEEN-THIRTEEN.

Mr. Henry Clewes, the eminent New York banker, says in an article in the Boston Transscript that there has never been a period in the nation's history when so much money was given to good works as at present.

"According to statistics, nearly three hundred million dollars a year is given for charitable purposes in America. This is a record for which no comparison exists elsewhere, as our nearest competitor—Great Britain—can point to only twenty millions in philanthropic gifts in the past year.

"An examination of the manner in which the charitably inclined in the United States applied their benefactions in the past twelve months shows that more than halt of the total, or a hundred and sixty million dollars, was given for the cause of education. A good part of this tremendous sum went to the technical schools. It is here that the young men and women of America are learning how to be expert in the arts and sciences employed in manufacturing and industry, so that they may be fitted to do their part in maintaing our preeminence in all branches of commerce. In furthering technical education, philanthropists are contributing to the future prosperity of the nation.

"It is striking to find that there is no decrease of interest in religious work. A round hundred million dollars is reported as having been donated to American churches and their work during the past year. In spite of some considerable gifts from individuals, the great bulk of this money was given by the members of the various religious denominations in the form of small contributions. Literally hundreds of millions of dollars in this way is given by the butcher, the grocer, the dressmakers' assistants and women who donate the proverbial "widow's mite."

"The unflagging interest of practically all citizens in religious work suggests that it might be difficult to find a more serviceable form of giving in most cases than to provide the means for erecting an eduring church edifice, as one way of showing appreciation of the labors of the faithful clergy who give their lives for the sake of humanity. Of all our institutions of civilization, perhaps the church has best been able to carry forward the torch of progress from one age to another, by which the way has been lighted up for future achievement with more complete knowledge and power.

"And quite independently of the form of the doctrine taught, the church is the centre of the social life and source of neighborly feeling in the community Clearly the more beautiful the edifice can be made, the greater the education influence. The value of a noble specimen of architecture erected so as to stand for ages to come cannot be measured in terms of money. The home, the heart and mind of all cannot help being profoundly affected by the beauty and grandeur of such a treasure.

"In addition to the enormous gifts to religion and education about one hundred millions more was donated for scientific and sociological work, including charity for the indigent, the aged, the helpless and the sick.

"The hands of the philanthropic public have reached out into many new chaunels never before thought of to aid those less fortunate. Funds have been established for the study of the prevention of disease; to build homes for those of the afflicted who hitherto have been unable to make use of their faculties, to the end that they may become useful citizens, and to help overcome poverty.

"It is interesting to observe the influential part taken by women in furthering all of this philanthropic work. Their contributions the past year reached the enormous total of $17,787,287, and was distributed as follows: $9,001,791 to charities, $4,650,345 to education $2,181,151 to churches, $1,685,000 to museums, and $269,000 to libraries. Mrs. Russell Sage was the largest giver, with $428,500 to her credit, and Mrs. Helen Gould Shepard $271,000.

'A great deal of wisdom is required in the giving of money to philanthropy. It has often been said that the volume of indiscriminate gifts to charity constitutes a serious obstacle to the improvement of the race. Money ought to be given, of course, along lines where it will help others to help themselves. By providing part of the means by which those who desire to improve may do so, it is safe to assume that the conscientious and aspiring man and woman will do their part and rise along the lines of their ambition.

"Happily there are many avenues for the wise expenditure of money by the philanthropically inclined. Nor is it the privilege of the rich alone to work for or to aid measures which are certain to benefit the community. All who have a small surplus above their moderate wants may share this privilege with their wealthier brethren, and those without a surplus can give at least a part of their time, which is usually as important as funds.

"It could not be expected of course, nor would it be desirable that there should be general unanimity as to the best possible use of surplus wealth. For different men and different localities, there are different uses. There is room and need for all kinds of wise benefactions for the common weal."

NOTABLE BENEFACTIONS DURING THE YEAR NINETEEN-THIRTEEN.

A McClure syndicate article puts them at $348,929,331, which is an excess of $66,000,000 over 1912.

The Chicago Tribune which has made a specialty of statistical matter for several years lists only $169,841,442. The Tribune says however:

"If the entire amount given and bequeathed were known it would probably reach nearer five hundred than one hundred and seventy million."

The McClure Syndicate states that many known benefactions not itemized in its list bring the total close up to three hundred and fifty millions.

Among the most noteworthy benefactions in 1913 were those of the late Benjamin Altman, the New York merchant. There was one gift by him for the public good of thirty million dollars. Only $750,000 was left to his relatives.

His will directed that the stock of the Altman Company, valued at $30,000,000, should form the Altman Foundation —a corporation created by special act of the State Legislature to support such philanthropic and charitable institutions as relate to the welfare of the Altman employees. Mr. Altman's great art collection was left to the people of New York to be housed in the Metropolitan Museum of that city It is the largest gift ever received by that institution, and is valued at $15,000,000. An additional sum of $250,000 was left for the care and maintenance of the collection, and the same sum was left to Mount Sinai Hospital, St. Luke's Hospital, the Eye and Ear Infirmary, the German Hospital, and the Lincoln Hospital, all of New York. The National Academy of Design received $100,000, the income from which to be distributed as prizes for the best

figure, genre, and landscape paintings executed by American-born artists.

Andrew Carnegie gave to libraries during the year $860,000; to colleges, $1,470,000; to Carnegie foundation, $1,250,000; Carnegie technical schools, $1,000,000; to Dumfermine trust, $2,000,000; miscellaneous donations, $40,000; total, $6,620,000.

As Mr. Carnegie has virtually reached the end of his giving the following list of his benefactions during the last few years will be of interest:

Carnegie United Kingdom trust	$125,000,000
Carnegie United Kingdom trust	12,000,000
Carnegie institution, Washington, D. C.	22,000,000
Carnegie institute	23,000,000
Carnegie peace endowment	10,000,000
Carnegie new fund commission, gifts to libraries and miscellaneous	60,200,800
Total	$269,200,800

Mr. Carnegie had diminished his resources to about $25,000,000 up to the end of the year. Since then a donation of ten million has been made.

John D. Rockfeller gave in 1913 as follows:

To charities, $10,105,000; to religious bodies, $557,000; to colleges, $250,000; to Rockefeller Institute of Medical Research, $500,000; miscellaneous, $50,000; total $1,462,000. Mr. Rockefeller's total during many years is $105,000,000.

Mrs. Russell Sage: To education $132,500; to charity $110,000. Total $242,500.

J. P. Morgan left by will $600,000 to the church and $200,000 for charitable purposes. His valuable art collection went to the New York Metropolitan Museum.

Porter L. Ferguson of Minneapolis, Minn., set aside $5,000,000 of his fortune for the most remarkable agriculture community of the world. Eighty thousand acres of land have been purchased by Mr. Ferguson in Wisconsin for the purpose of helping young Scotchmen to independence. Mr. Ferguson plans an agricultural college and demonstration farm, which, though conducted by private capital, will have the active aid of the College of Agriculture of the State University.

The collection of arms and armor owned by W. H. Riggs, which has been housed in a building he erected for the purpose in Paris, has been presented to the Metropolitan Museum of New York. The collection is valued at $5,000,000.

Colonel Oliver Payne of New York, presented $4,350,000 to the Cornell Medical School of that city to be devoted to research.

Ferris S. Thompson an alumnnus of Princeton in 1888 left $3,000,000 to that institution; and $890,000 to other good works. The Salvation Army of San Francisco received $50,000; also that of New York.

Henry Simon, the silk manufacturer, left $3,500,000 to be divided among his employees, who are to form a corporation, to be known as the H. R. & H. Simon Company, the business being continued under that name. The mills owned by Mr. Simon are located at Easton, Pa., and Union Hill, N. J., and three thousand men are benefited by his generous provision.

Mrs. Julia Lorillard Butterfield (widow of General Daniel Butterfield), bequeathed her $3,450,000 estate to charities and educational purposes. The bulk was left to the International Committee of the Young Men's Christian Association for the benefit of the army and navy.

Hartford Theological Seminary received $500,000 from Mrs. John Stewart Kennedy. Presbyterian foreign Missions were benefitted to the amount of $500,000 by W. C. Borden, the young Missionary who died at Cairo, whose total bequests for Missions amounted to one million. The Presbyterian home land work received $680,000 from Captain Martin. J. M. Cotton the Philadelphia banker, bequeathed the Presbyterian Church $1,000,000.

Mrs. Mary Davis McKnight of Galesburg, Ill., bequeathed ed $435,000 to churches, Congregational missions, and the Chicago Tract Society.

Known as a poor man, Horace William Howard, a recluse of Brockton, Mass., had accumulated a fortune sufficiently large to enable him to leave $400,000 to Brockton hospitals and homes for the aged.

STATISTICS OF DISASTER AND LOSS IN NINETEEN-THIRTEEN.

The Chicago Tribune kept a record of the fatalities for the year 1913 so far as they came to its notice. We summarize them for the readers of the Pacific:

Disasters Of Various Kinds.

The automobiles claimed 1,613 victims. The seriously injured thereby numbered 6,733.

In aviation 209 persons lost their lives, and 38 were badly injured. Since air-flying was attempted 497 persons have lost their lives.

The drownings in 1913 numbered 7,128, there were 2,229 deaths in the mines; 1,105 in fires; 628 in cyclones and other storms; 186 by lightning; 561 in explosions; 251 by electricity; 85 on elevators, and 225 by asphyxiation.

Death Roll Of Sports.

Total killed 597; injured 2,344, Baseball killed 25; football 14; roller skating 13; bycycles and motorcycles 241; prizefights 6; horse racing 7. Guns that weren't known to be loaded killed 40. In hunting 188 were killed; ten of these in California, one in Oregon and one in Washington.

A generous feature of the season's hunting fatalities is due to the fact that eight victims were mistaken for deer, four for rabbits, four for squirrels, three for hedge hogs, one for a cougar, one for a sage hen and one for a turkey.

In Fourth of July and other celebrations 35 were killed and 1,318 injured.

Losses By Fire.

The fire losses to this country and Canada for 1913, computed to the middle of December, amounted to nearly $207,000,000, as compared with $216,000,000 in 1912, $229,000,000 in 1911, $222,000,000 in 1910, $101,000,000 in 1909, $172,000,000 in 1908, and $100,000,000 in 1907.

Losses By Wars.

The principal wars of 1913 have been those in the Balkan states, China, and the civil strife in Mexico. The total losses amount to 205,612 killed and wounded, and may be unofficially stated as follows: Balkans, 164,527; Mexico, 22,417; China, 9,279; Tripoli, 1,854; Morocco, 1,649; Phillipines, 257; Africa, 96; Arabia, 62; Persia, 50. The total number compares with 322,000 in 1912, 72,000 in 1911, 13,000 in 1910, 68,000 in 1909, and 22,000 in 1908 In the two wars in the Balkans Bulgaria lost 44,892. Of

this number 30,024 were killed in a war of the allies with Turkey and 14,868 in the war between Bulgaria and the Servians and Greeks. There were 104,586 Bulgarians wounded in the two wars.

Marine Disasters.

The loss of life by marine disasters during 1913 was 1,640, divided as follows: Ocean, 1,229; inland water 411. The loss of life in 1912 was 4,460, due largely to the fearful loss occasioned by the sinking of the Titanic in April. The large loss of life in inland waters in 1913 was occasioned principally by the storm which swept over the great lakes in November, sinking sixteen vessels and drowning 236 persons.

Railroad Fatalities.

The year's record of fatalities and injuries upon steam, elevated, and surface electric roads is confined to passengers and trainmen. No account is made of the large number killed in yards and of those trespassing and stealing rides—figures which can only be obtained from the reports of the interstate commerce from the reports of the interstate commerce commission, which are made up for the year ending in June. The number of passengers and ers and trainmen. No account is made of the large number killed in yards and of those traspassing and stealing rides—figures which can only be obtained from the reports of the interstate commerce commission, which are made up for the year ending in June. The number of passengers and trainmen killed during the year (both steam and electric roads) was 5,260 and of injured 30,206. An average for a series of years has been computed which shows that about 8,000 persons are killed and 60,000 injured annually.

Embezzlements.

The record of public dishonesty for 1913 keeps nearly even pace with that of 1912, being in round numbers a little over $11,000,000 for each year, as compared with $10,000,000 in 1911 and $25,000,000 in 1910. The actual figures as far as reported for 1913 are $11,508,131, as compared with $11,482,051 in 1912, distributed as follows:

Banks, $4,909,049; forgeries $2,484,367; public officials, $1,483,408; agents, $1,135,460; miscellaneous, $1,358,667; loan associations, $102,469; postal employes——.

Banks as usual are the heaviest sufferers. In 1908 the money stolen amounted to $5,933,971, and in 1910 it reached $6,263,185. In 1909, 1911, and 1912 it averaged about $3,000,000, but in 1913 nearly reached the high record of 1908.

The figures cited can only be called approximate. Many peculations are never reported, some are incorrectly reported, and many are settled. Numerous minor defalcations never appear in the news.

THE GREWSOME STATISTICS.

We come now to the more grewsome statistics. Many of the readers of The Pacific will skip these. We give them because they are of real value to all students of socoiology.

Legal Executions.

The number of legal executions in 1913 shows a considerable decrease, being but 88, as compared with 145 in 1912. Classified by states, the record is as follows: Arizona, 1; Alabama, 8; Arkansas, 7; California 3; Connecticut, 1; Florida, 2; Georgia, 5; Kentucky, 3; Massachusetts, 1; Maryland, 2; Mississippi, 4; New York, 11; New Jersey, 2; Nebraska, 1; Nevada, 1; New Mexico, 3; Ohio, 1; Oregon, 4; Pennsylvania, 8; South Carolina, 5; South Dakota, 1; Tennessee, 1; Texas, 4; Utah, 1; Virginia, 4; Wyoming, 1; District of Columbia, 3.

Lynchings.

The number of lynchings in 1913 is the smallest on record since 1885. The total number is but 48 as compared with sixty-four in 1912. The following table showing the annual number during the last twenty-nine years may be of general interest, as the subject of lynching is stil a matter of state and national discussion:

1885	184	1899	107
1886	138	1900	115
1887	122	1901	136
1888	142	1902	96
1889	176	1903	104
1890	127	1904	87
1891	192	1905	66
1892	255	1906	60
1893	200	1907	63
1894	190	1908	100
1895	171	1909	87
1896	131	1910	74
1897	106	1911	71
1898	127	1912	64

1913 48

The number of lynchings in the various states was as follows: Alabama, 2; Arkansas, 2; Florida, 3; Georgia, 7; Illinois, 2; Kentucky, 1; Louisiana, 4; Mississippi, 9; Montana, 1; North Carolina, 1; North Dakota, 1; Oklahoma, 5; South Carolina 1; Tennessee, 2; Texas, 7. Cases of race rioting or killing by posses are not included in the list. Of the total number forty-four were in the south and four in the north. Forty-seven were blacks and one white. The crimes for which they were killed were as follows: Murder, 28; rape, 7; unnamed causes, 2; horse stealing, 1; race prejudice, 1; murderous assault, 4; alleged murder, 1; annoying white women, 2; alleged rape, 1; attempted rape, 1. Two victims were proved innocent after their death.

Homicides.

The number of deaths by personal violence of all kinds in 1913 as reported by telegraph or recorded by newspapers in every state of the union was 8,992, as compared with 9,152 in 1912, 8,272 in 1911, and 8,975 in 1910. It must be taken into account that this record is not confined to such cases of murder and homicide as result in arrest and conviction, but includes deaths by every form of personal violence. It is impossible without official records to make anything but a general classification. The largest number is set down as quarrels, it being impossible under the circumstances to subdivide quarrels under appropriate headings. The various causes generally stated were as follows:

Quarrels	4,752	Resisting arrest	134
Unnamed causes	2,756	Insanity	112
By highwaymen	344	Strikes	101
Jealousy	296	Highwaymen killed	61
Infanticide	146	Riots	49
Liquor	184	Criminal outrage	5

Suicides.

The record of suicides in 1913 shows an increase, the number being 13,106, as compared with 12,981 in 1912, and 12,242 in 1911. The proportion of suicides as between

men and women remains about the same, being 8,602 males and 4,504 females. Physicians, as usual, head the list among professional men, the number being 34, as compared with 40 in 1912, 27 in 1911, 51 in 1910, 27 in 1909, and 42 in 1908. The causes of suicides were as follows, the same difficulty in classification being noted as in the case of murders:

Despondency	6,925	Domestic Infelicity	832
Unnamed causes	2,316	Disappointment in love	784
Ill health	1,068	Liquor	261
Insanity	839	Business losses	81

The most significant feature of these figures is the rapidly increasing number of those who commit suicide because of ill health. Of the total number, 4,842 shot themselves, 4,392 took poison, 1,932 hanged themselves, 984 killed themselves with gas, 349 cut their throats, 325 drowned themselves, 168 threw themselves from roofs or windows, 54 threw themselves under railroad trains, 28 stabbed themselves, 20 burned themselves, 9 employed dynamite, 1 used electricity, 1 starved, and 1 set a new agency at work by using an automobile as means of destruction.

THE SITUATION IN CHINA.

J. E. Walker.

There is a complicated state of things in China. It reminds one of Dan. 7:2: I saw in my vision by night, and behold the four winds of heaven brake forth upon the great sea. What is going to come forth? Some say the revolutionists would have plunged the nation into communism and anarchy. Some say that Yuan Shi-K'ai is usurping regal, despotic authority, and will restore in some form the Empire.

But there are some facts which ought to be kept in mind. For instance in the sweeping reforms introduced by the Empress Dowager and the anti-opium legislation, Yuan Shi K'ai was her councilor and efficient agent. So far as special credit can be given to any one man, that one is Yuan Shi-K'ai.

Again, after the death of the Empress Dowager Yuan Shi K'ai was turned out of office, and perhaps would have been beheaded by the reactionary party among the Manchu princes had he not taken refuge in a foreign legation.

Jung Lu, who stood between the foreigners and Boxers during the siege in Peking, was the personal friend of Yuan Shi K'ai; when the Emperor Kuang-Hsu began his reforms and was opposed by Jung-Lu, and Yuan Shi K'ai was ordered to execute the latter, he stood by his sworn friend and exposed the plot for Jung Lu's destruction. He believed in the reforms, but not in beheading the highest officials in order to carry them out. But when the right time came he was most efficient in carrying out these reforms. People wonder at the radical change of the Empress Dowager's reform policy after the Boxer rising; perhaps Yuan Shi K'ai could explain all this to us.

When Yuan Shi K'ai was recalled to rescue the Manchus from their predicament, and he came in command of the troops he had so efficiently drilled, he possessed an army for which the Revolutionists had no match. But the Manchu princes either could not or else would not furnish the money to pay this army; and the army would not fight without good pay cash down. And so they gave up the throne in exchange for their lives and their property. At that time Yuan Shi K'ai was blamed by some because he did not stand by the Emperor through thick and thin, and by others because he did not surrender everything outright to the Revolutionists.

Sun Yat Sen did a noble thing when he surrendered the Presidency to Yuan Shi K'ai; and now he feels sorely disappointed at the course which Yuan Shi K'ia has pursued. But many of China's best friends among the foreign residents in China have felt disappointed with Sun Yat Sen. He has seemed to them to be too closely associated with a party which they fear is infected with a nihilistic socialism, that is, a form of socialism which is pronouncedly of the nihilistic type. No God, no soul, no government, no private property, no binding marriage. The thing showed its head at the time of the first Revolution, and it still keeps cropping up.

This thing is propagated quietly, not to say secretly, and very diffusively; and it is said to be specially prevalent inside the political party which has specially opposed Yuan Shi K'ai. There are those who still retain their esteem for Dr. Sun; but they fear that he has been grossly misled. Not being on the inside they would not speak confidently; but they surmise that at bottom the real issue is a struggle between genuine Republicanism and rank Communism.

Many of the young men in the political party involved are the very flower of New China; and they fondly hoped that in this crisis their country would at one bound lead the world in establishing liberty and equality; and it is sad that they should sacrifice opportunity and even life in pursuit of a delusive bubble.

Here in China sometimes even our best Christians prevaricate to cover the misdeed of a friend; but when two Chinese quarrel, they forthwith defame each other without stint; and they seem not so much to be conscious liars as to be possessed of a fatal facility for imagining and believing evil things about an enemy.

I have just had a little thing which illustrates one trait that is all too prevalent among the people about us. I keep on hand lead pencils which I supply to our pupils at cost price. Now and then a pencil is slightly defective, and I cull it out at my own cost. A boy came to buy a pencil, and I handed him a flawless one; but it happened to be the last one of a bunch, and so he received it very suspiciously. Then he said he wanted two; and when I opened a new bunch, he must have two from these and return the other one. The silver dollars in circulation here are all more or less battered. Recently I was paying a man a dollar, and handed him the best one of three in my hand. He looked it over suspiciously, and asked me to change it for one of the others. These little things illustrate a prevalent trait which complicates the present situation, habitual distrust.

I have sometimes been surprised and saddened by the difficulty which I have experienced in inculcating in the minds of "theologs" and preachers the doctrine of God's absolutely disinterested love, or to have them show a faith that any one ever did or ever will do a thing out of pure disinterested kindness. Paganism is built on the belief that the gods are selfish and partial; and it takes time to disabuse the mind of a convert of this conception of deity; and only the Holy Spirit can infuse in his mind a knowledge of the Father and the Son, and some conception of that love of which the breadth and length and height and depth pass knowledge.

When Sun Yat Sen was deposed from a position in which

he had hoped to do much for the economic and social betterment of the Chinese people, those who were his political opponents did distrust him and fear that he was diverting the funds intrusted to him to the promotion of another revolution.

I hope and trust that Dr. Sun will yet be heard from in many ways for the betterment of China. There are those among the Chinese who would like to have Yuan Shi Kai do just what his enemies accuse him of planning to do; and let him do what he will, his motives will be impugned by those who disagree with him.

Confucianism stood for reverence and subordination; and the attempt is being made to re-establish this as the National religion; and this, in part, at least, is a reaction against young scholars who mistake insubordination and irreverence for Liberty and Equality.

Shaoua, China, Dec. 8, 1913.

FROM MANY—ONE.

This is the title of an article in the November issue of The American Missionary. It means, from many nationalities, one church; and the article is so suggestive, so encouraging and inspiring, that I cannot resist the impulse to call the attention to it of all readers of The Pacific.

And before I do this let me voice an appeal for this magazine—the organ of all our homeland societies. It and the Missionary Herald are the two monthlies which Congregational Christians ought to take and read in preference to all others. And if any one will take them and read them in, say, three successive issues, he will surely decide that for important and reliable information and for high, glad and helpful inspiration, they exceed all others.

This statement, of course, presupposes that the reader is a Christian and a Congregationalist. Doubtless similar publications for Methodists or Presbyterians, etc., have similar excellencies for their particular readers. I think that one who does not find this true ought to doubt his own life in Christ, and, as well, the reality and sincerity of his love of country. The statement will seem so extravagant as to be powerless for my purpose, but I make it as absolutely true: A dozen of our large monthlies of widest circulation will not have, on the average, for practical purposes, a value equal to that in one issue of the American Missionary. And in a club of five you can have it a full year—twelve issues—for twenty-five cents. How can a pastor lie back, inactive, when this wealth of gospel news and Christian enterprise is absent from the homes of his people?

But to return to the article (page 467). It tells about Grace Church in Holyoke, Mass., which is a branch of the Second Congregational Church in that city. It is composed almost entirely of adopted citizens or of the children of adopted citizens. Although it numbers over 700 members, the Yankee element could be put in a single class room. This has come to pass not through chance, but through a definite policy adopted a decade ago to build up, if it took a score of years, a mighty cosmopolitan church which should be perfectly successful in grafting incomers to a Congregational church. Statesmanship for the kingdom of God has been the watchword of the men who have led the enterprise.

This policy was adopted with three facts prominently in mind. In the first place, it was realized that scores and scores of incomers of Protestant training and traditions were being lost to the church of Christ through their removal to America. Immigration resulted in a fat pocketbook but a lean soul. In the second place, it was evident that if Grace Church were ever to become the strong "peoples' church" which the city so sorely needed, its increment must come from the ranks of the incomers, no other recruits being available. In the third place, it was evident that the recruits available among the incomers were of an immensely valuable sort, the loss of whom to the church would be a most serious and wicked waste. With these facts in mind, a campaign was started, and the policy definitely adopted a decade ago has been relentlessly pursued. Ten years ago in our territory there were scores of foreign families where the parents were the most violent sort of church haters, and in many cases—in fact, in most cases known to the writer—this hatred has disappeared with the years,, and the church certainly has the respect and friendly feeling of all incomers that know of its work. Organized labor is strong among the incomers, and the policy of Grace Church has included a plank which specifies the observance of Labor Sunday as one of its principal "feast days."

Last year, an ordinary one in our church life, 112 new members were received and more than 50 children were baptized.

The work of this church is almost wholly among Protestant immigrants, though its doors are, of course, wide open to others. "Within the past year two Greek Catholic funerals have been held in our auditorium with imported Greek priests officiating, and as a result the pastor only recently officiated at the marriage of the leader of the local Greek colony, and the Greeks are visiting our services in increasing numbers." W. C. P.

NOTES AND PERSONALS.

The Rev. David Beaton of Janesville, Wisconsin, will speak again next Monday at the meeting of the Congregational ministers of San Francisco and vicinity.

A copy of the Hand Book of the Congregational Churches of California which was issued in 1875 is wanted at the office of the Northern California Congregational Conference, 417 Market street. Any one having a copy will confer a favor by communicating with Superintendent Rathbone.

Readers of The Pacific who are interested in Church News will find, we believe, exceptionally interesting and valuable notes of that kind in our columns this week. Inasmuch as this is the time of the year when many annual meetings are held, we are hoping that many more such notes as we publish this week will be furnished for publication.

Secretaries Wikoff, Rathbone, Fisher, and Hinman started Tuesday evening for Chicago to attend the conference on missions and the meeting of the Commission on Missions which was appointed at the National Council in Kansas City. Mr. Wikoff will go on to New York to attend a Church Building Society meeting, and will return next month. The other secretaries expect to return next week.

The second semester of Pacific Theological Seminary for the current year opened Tuesday of this week. An able address on "The Preacher and his Message" was given by the Rev. Dr. Dille of the Methodist Episcopal Church. Two special courses have been arranged for this term. One by the Rev. Miles B. Fisher on Sunday School Organization and Work; the other by the Rev. A. W. Palmer on Pastoral Theology.

The Rev. and Mrs. J. B. Orr go to Santa Cruz Thursday of this week, and next Sunday Mr. Orr will preach again in the pulpit occupied by him for several years. The Rev. Leslie Briggs of the Santa Cruz Church will occupy the pulpit of Bethany Church, San Francisco, Sunday morning and in the evening that of Myrtle Church, Oakland. Mr. Tuttle, pastor at Bethany, has gone to Los Angeles for a few days.

Among the Churches.

CALIFORNIA.

San Francisco, Mission.—Rev. E. Belden Hart, recently of Petaluma, commenced his ministry at Mission church the first Sunday af the year. At the morning service the Lord's Supper was celebrated and five persons were received into mmbership. Unusually good congregations were present at both services.

Oakland, First.—Mr. C. A. Jensen has been invited to become pastor's assistant in place of Mr. Robinson, who resigned the first of the year. He has been trained in the Y. M. C. A. and in the Methodist Church. He will have charge of the work for boys at the Lodge and will assist in a general way in the work of the church.

Petaluma.—At the close of the prayer service, the last night of the year, the Petaluma church gave a farewell reception to Rev. and Mrs. E. Belden Hart, who left New Year's morning for Mission Church, San Francisco. Among the gifts most treasured by Mr. Hart was a beautiful English traveling bag, presented to him by the young men of his Bible class.

Sunnyvale.—Dr. Pond represented the A. M. A. Sunday, the 11th, and gave a very interesting address. Franklin W. Keagy, the pastor, was presented with a box of gold as a Christmas gift from the church. He was re-elected pastor for another year, the church voting to pay his house rent until such time as it can see its way clear to build a parsonage. W. C. Beach was re-elected Sunday-school superintendent and church clerk. He has served in this capacity since the organization of the church. We are looking forward to a very prosperous year's work.

Long Beach.—The annual meeting was largely attended and all the reports were distinctly encouraging. All current expenses were met and all bills paid. A larger budget for 1914 was adopted. The benevolences showed a large increase. The Christian Endeavor Society has doubled its membership and is enthusiastic and vigorous. The Sunday-school has held its own in spite of many manifest disadvantages. Forty-one new members were added during 1913. The greatest achievement of the year was the campaign for the new church building now being erected. All things are favorable for a larger usefulness this coming year.

San Francisco, Bethlehem.—The annual meeting was held last Friday evening. About 110 sat down at the banquet. The reports of all branches of the church were encouraging; all felt that the year 1913 had been a successful one, and were happy as a consequence. Since January 1, 1913, 28 have united with the church, 15 on confession. Church attendance is exceptionally good. One discouraging feature is that many of our people are out of employment, if not all the time, at least part of the time. There is a constant worry, an ever-present dread, in the hearts of scores of our people that they may be thrown out of employment at any time. It is a serious thing to be out of work now when the cost of living is so high.

Angels Camp.—The use of the stereopticon has increased the church attendance in the evenings. One person was received on confession at the January communion and one child baptized. The annual meeting of the church was well attended and encouraging reports were made. Officers for the coming year were elected. The kind people of the church and congregation have brought to the parsonage generous supplies of wood, canned fruit and groceries, for which the pastor and family are very thankful. The following is taken from our town paper: "The storekeepers of this city have agreed that on and after January 18th, they will close their stores all day on Sundays. They will also close each evening at 7, except Saturdays, when they will keep open until a later hour. For the past fifty years the stores of Angels Camp have been open on Sunday, and this new order of things thas been brought about by the good offices of Rev. Father James Vaughan and Rev. D. Goodsell."

Lodi.—The forty-third meeting of the Congregational church was held last week. It was an enthusiastic affair and largely attended. The session was preceded by a dinner served in the church parlors. The different societies of the church gave interesting reports for the year's work. The Woman's Association, which is the new organization formed last week, gave quite an enthusiastic report. It has 30 members and is determined to raise the number to 100. The church shows an increase of 13 members, now having 213 members, and the Sunday-school has a membership of 227, having gained 41 during the past year. The church is in splendid financial condition. During the past year $2500 has been collected without going on the outside for a single cent, and all of the indebtedness has been paid and a small balance is now on hand. The Sunday-school collections also show the interest that is being taken in that department. The collections were $376.40, of which $57.78 went to foreign missions. The members voted a budget of $3100 for the ensuing year. This amount will defray expenses and will be sufficient to make some improvements on the church, the principal things in view being the enlargement of some of the class rooms, and the repair of the roof. F. V. Jones is pastor.

Pacific Grove.—Mayflower reports at the annual meeting just passed revealed a healthy condition in the church life. The debt on the building, $5,000.00 a year ago, half paid in 1913, and the other half being secured from the C. C. B. S. no longer to bear interest. Old deficit in general funds all made up, and not a dollar owing anywhere except to the C. C. B. S. Every apportionment for Benevolences and Conference dues met, totaling $564.00. Several improvements in plant and equipment made and paid for. Much local benevolent work accomplished. The church was open 290 times in 1913 and 26,967 sittings were taken at the various occasions. Bible School, though small, averaging 123 for the year, splendidly conducted by Attorney Silas W. Mack and fine corps of teachers. The Building Committee and Finance Committee, that had not

been discharged after the great improvements in the old plant till fire wiped that all out in the spring of 1910, and so had to face the new task of erecting the new building, could now be discharged with a vote of high commendation and gratitude. Under them the church has erected an up-to-date plant again, that could not now be rebuilt for thirty thousand dollars, and has it all paid for except the $2,500 referred to above, which has ten years for repaying and carries no interest. The roll of members has had to be pruned considerably during the year,and will not show well in the Year Book statistics. Since the State Conference met here in October, 1912, the membership loss has been thirty and the gains just thirty, 12 on confession and 18 by letter. But the net gain in resident membership has been 26. The church filled all offices with live workers, splendid men and women, and made courageous plans for the ensuing year. Before adjourning it adopted the high apportionment made to it for benevolences, over $3.00 per capita for resident and absent members both, as the goal to be tried for again though it was reached only by hard effort this year. It also voted an increase of $300 a year to the salary of Rev. Burton M. Palmer, the pastor. The Boards of Deacons and of Deaconesses had to be increased to six of each, and an added communion plate being needed, it was presented by Mrs. Lucy A. Chase at this meeting.

NORTHWESTERN WASHINGTON NOTES.

Arlington, H. W. Johnson, pastor. The new church, with institutional features, proves attractive. The final payments will be made soon. A growing constituency calls for strenuous pastoral work.

Everett.—Lester L. West, D.D., pastor. The Sunday evening services have been of great interest to thinking people. Dr. West delivered addresses discussing four religious novels: "The Scarlet Letter," "Adam Bede," "The Saint," "The Inside of the Cup."

Edmonds.—C. J. Swain, pastor. The work of the choir cheers the heart of the pastor. Musical socials in the homes of the people prove popular. A stereopticon, male chorus and a Bible class for men, are recent additions to the growing work. The pastor has taken up work at Meadowdale, four miles distant.

Monroe.—F. C. Rolls, pastor. A strong fraternal spirit is manifest in the churches of the city. Purity mass meetings have been fruitful. The doctors of the city gave talks to the men and women in separate meetings. A union revival is part of the plans for forthcoming activities. The ladies aid materially in the work of the church.

Anacortes, J. D. Hudson, pastor. The annual meeting, held recently, was characterized by an optimistic spirit. During the year $3000 had been spent. The only debt remaining was $500 on parsonage. Fifteen members, twelve on confession, were received during the year. The efforts of pastor Hudson are greatly appreciated.

Bellingham.—Warren Morse, pastor. Annual meeting held recently. Financial closing of year will be best in history of church. Monthly supplies for S. S. workers greatly enjoyed. The Ellen H. Baron Club of young women, organized a few months ago, held a sale of work, realizing $76. The pastor, as leader of the team, is planning for the Institutes to strengthen the weaker churches in the Association.

Snohomish.—R. M. Pratt, pastor. The following taken from the Snohomish "Advance" reports a service of more than ordinary interest. Letters were sent by the pastor to as many of the former members and pastors of the church as could be located: "A large audience enjoyed a very interesting service in the Congregational church last Sunday evening. Pleasant memories were awakened by the reading of cheerful messages from many of the former members and pastors of the church. Four of the charter members of the organization formed in 1890, Mrs. Proctor, Mrs. S. Vestal, Mrs. J. L. Boyle and Mrs. G. C. Howard, were present. Messages were received from two other charter members, Dean Wm. Proctor, of Pacific University, and Mrs. Eliza Stewart, Everett. Many were the testimonies of lasting blessing received through the various ministries of the church. The service closed with a message by the present pastor who expressed warm appreciation of the friendship and co-operation of the church at the present time. The outlook for the future of the church seems bright."

A TRINITY OF MEETINGS.

The Congregationalists of the State of Washington have a triune arrangements for next year. They are to have a Congregational camp, a summer assembly, and the next annual meeting of their state conference at one time and one place in July. Quartermaster harbor, on Vashon Island, mid way between Tacoma and Seattle, is the place of rendezvous.

The meetings will begin on Wednesday, July 22, and will hold over Sunday till the 29th. The board of trustees is asking every church to send its pastor and pay his railroad fare if possible; and not to count the week thus used as any part of his vacation. The last number of the quarterly said: "For several years we have been talking of securing a place on Puget Sound for a summer assembly, which might easily become as famous and helpful as Frankfort or Silver Bay. Matters are coming to a head. The best way to determine what we want is to come together and test it out. This will throw great light on the whole plan.

Out of this meeting we shall expect a definite decision to result. The Baptists, too, are planning to hold an assembly in the same place—and somewhere near the same time. Others also may—so the added pleasures of joint meetings and inter-denominational conferences and fellowship may also be ours. There are great possibilities in such a plan."

OREGON LETTER.

The twenty-second annual meeting of the Sunnyside Congregational Church was held last Thursday evening, Rev. John J. Staub, D.D., the first and only pastor, presiding. He is the dean of Congregational ministers in Oregon, by several years. The next minister of the Congregational order in respect to length of service in one church, is Rev. Daniel V. Poling, who was pastor of The Dalles Church for fifteen years. He is now the pastor of Pilgrim Church, Portland.

At the roll-call of the Sunnyside Church over three hundred responded. Such a showing out of a membership of less than five hundred speaks well for the loyalty of the membership.

The reports of the department secretaries revealed the welcome and encouraging fact that the year 1913 had proved to be the banner year in the history of the church. Every department had met its financial engagements and had a balance on hand. Between $6,000 and $7,000

passed through the regular channels of the church. Both in regard to growth in membership and enlargement of activities the various branches reported vigorous growth over the preceding year. Special enthusiasm was aroused by the report of the Ladies' Aid Society which, under the leadership of its president, Mrs. J. A. Pettit, gained one thousand dollars during 1913. The Y. P. S. C. E. was next in respect to growth, and the secretary's report created much enthusiasm. Services were given by the young people from time to time at many of the benevolent institutions of the city. The Sunday-school under the superintendency of Mr. S. C. Pier, exceeded all previous years in attendance.

After the business session the audience adjourned to the spacious dining room where a most delightful reunion and social hour was spent.

Next Wednesday will be an occasion of great interest to all the friend of Pacific University and to the people of Forest Grove. The special feature of the day will be the inauguration of the new president, Dr. C. J. Bushnell, whose worthy predecessors, Presidents Marsh, Herrick, Ellis, McClelland and Ferrin, during the sixty-five years of the life of the institution, have given it a most enviable reputation for thoroughness and high ideals. Now, without sacrificing its standard of scholarship, Pacific University is extending its courses, abolishing its preparatory department, increasing its student body and in many ways preparing for the greater work that has come with growth of population in the territory from which it draws its support.

Leading educators from all the colleges of Oregon, and several from Washington, will gather at Forest Grove to participate in the ceremonies incident to the inauguration. This will be one of the most distinguished groups of college presidents and teachers ever assembled in Oregon, and, in the opinion of friends of the school, will mark the beginning of an era of expansion and accomplishment that the institution has not hitherto known.

For several years past an effort has been under way to secure the removal of steam propelled cars of the Southern Pacific R. R. from Fourth street, on the west side, in this city. At last this work has been practically accomplished, and beginning with next Saturday the cars running along that street to the Union depot, and from that point to Eugene—all on the west side, via Corvallis, will be propelled by electricity.

Portland, January 11, 1914.

CHILD LABOR SUNDAY.

Sunday, January 25th, will be recognized throughout the entire country in all our churches as Child Labor Sunday.

Protection from child slavery can be secured only from enlightened public opinion. The sympathetic interest of the thirty-three million church members in this country can be reached through no other single force so powerfully as the church. A sermon, special service or address to the Men's Club, Home Missionary Society, Young People's Society, or Sunday School will help.

It is suggested that as far as possible all the pastors observe this day in some way, either by preaching a sermon, noting it in the church calendar, or by announcing the plans and some of the achievements of the past year.

HENRY A. ATKINSON,
Social Service Secretary.

The Home.

THE HURT OF LOVE.

O, the hurt, the hurt and the hurt of love!
Wherever the sun shines, the waters go.
It hurts the snowdrop, it hurts the dove,
God on his throne and man below.

But sun would not shine nor waters go,
Snowdrop tremble nor fair dove moan,
God be on high nor man below
But for love—the love with its hurt alone.

* * * * *

Hurt as it may, love on, love forever;
Love for love's sake, like the Father above,
But for whose brave-hearted Son we had never
Known the sweet hurt of the sorrowful love.

—George Macdonald.

WALKING IN LOVE.

A young husband and wife, happy in each other and in their first-born, present a fair picture of human love. We can hardly blame them if, absorbed in their joy, they are unconscious of the infinite ocean of love out beyond, though their home is flooded by its tides. We are not analyzing love in such days. We cannot look down the path awaiting our daily walk. If one asks, "Will this love always suffice you for the strain of home life?" the answer, doubtless, ill spring from confident hearts: "It will suffice."

There dawns a day, perhaps, when the young wife becomes aware of a quality in her husband out of harmony with her ideals, or when he carries an ache in his heart because of some misunderstanding. After a while the little one who, at first, was the embodiment of heavenly love, develops his own individuality, and that strikes hard against mother's. It is mother-love's first blow. She has to meet many more as the home fills and the varying natures take their courses. Will dearest human loves suffice? Here is a troop of enemies. Any one of them would rejoice to be encouraged; pride, jealousy-anger, prejudice, worry. The bitter humiliation that love should quail before such ignoble foes! A parent's sorrow at the failure is only equaled by the joy felt when that same human love, re-enforced, enlarged, made tender, patient, far-seeing, stands up under fire and triumphs.

We are in a fair way to grow from the day when we catch our first glimpse of love divine. If seen from the Valley of Humiliation that is, at least, a safe resting-place and one from which God is sure to lift us, as he whispers, "It was a mistake, my child, to think your pool could keep fresh and life-giving apart from me. Look out now upon the vast expanse of my love.

And looking with a new vision, we behold a largeness of charity, of patience, of tender sympathy of gentleness, of steadfastness, which puts to shame the measures of frail human love.

Can we ever take up our Bibles again and read of love as we read of it before? The oft-repeated texts now filter word by word through an understanding heart. Paul's injunction, "Walk in love," holds a larger content than it ever held. It becomes, indeed, so all-embracing that hope lies

low before its breadth. Yet this is no vain ideal offered us. Let us but grasp the distinct elements which enter into any ideal and we see our way clear for the first steps of progress towards its attainment. Day by day the revelation grows and power grows with it to make application in the daily path.

Along the way somewhere it dawns upon the mind that a certain leisureliness of spirit enters into a true walk in love. This was illustrated not long since in the case of a child who passed a day with his aunt and two small cousins. Auntie went out on errands and, returning tired, threw herself into a chair, and taking each of her boys in turn indulged them in a "cuddle." The little nephew stood by, and then, wistfully, "Love me, too, auntie; mamma never has time, she always works."

Poor child, deprived of his birthright, not because mother was dependent upon labor for her daily bread, but because she was energetic, busy, hurried and couldn't waste time in cuddles! A half-hour is never wasted in a "loving" at high noon or a cozy talk at bedtime.

This spirit finds sweet illustration in those beloved souls of our churches who always have time to make the kind inquiry, to send the birthday gift, to remember the lonely with a call, to seek out the retiring in a church sociable.

Gentleness of speech waits also upon love This must not be confounded with weakness of discipline. Firmness, even sterness, may be expressed in quiet tones. That high-spirited child, who tries you to the utmost, will she not at length yield to the persusaive power of gentle severity? If you become angry, she may say, "Why shouldn't I be angry? You are angry yourself!"

One such child argued thus with her mother: "Only be gentle with me mamma." "But, my child, I have tried gentleness in vain and now I must be very stern." "Anyway be gentle, mamma." That mother catches the foregleam of success along the line of persistent gentleness in spirit and voice.

Sympathy is the essence of an enlarged love. Call it rejoicing with joy and sorrowing with sorrow, call it consideration of faults and appreciation of virtues, still the best definition fails to express that indescribable power of entering into another's life which stamps a heavenly mark upon sympathy.

These incompatible temperaments about me, perchance in my home, surely in my church home, can I enter into their personnel? Can I sense the unexpressed needs of those who hardly know themselves what they need? Can I, discriminating, detect in every character qualities to admire, and meet the faults with charity and forbearance? Divine love alone gives the wings with which my soul shall rise out of its surroundings to nestle in the life of another.

Contemplating this heaven-born sympathy, the "walk in love" appears a daily failure. Courage, faint heart. One Personality has walked among men expresing all the sweet graces of love and, withal, promising to impart his powers unto us. He is beside us to teach our stumbling feet the divine step along the walk of love..—Mrs. C. H. Daniels.

SHOW THE HOME AS IT IS.

"Why must the house be turned upside down every time company is expected?" What housekeeper has not heard this exclamation from the male members of her household! We have in mind the household of moderate means, and not that in which there is money and maids sufficient to keep everything always up to the top notch of plenty and daintiness.

One reads a good deal in the various articles to housekeepers—and many of them bear on their faces the evidence of having been written either by men, or women equally ignorant of the true inwardness of housekeeping—of how we should always have the dainty, spotless table linen and food invitingly served, that thus there need be no apologies, no undue scurrying about and general overturning when the unexpected guest arrives. This is the ideal theory, nothing sounds easier and we would all like to follow it. But those who know what is involved in keeping a house know that such a standard cannot be maintained without a great deal of hard work, and unless there are servants to do this work more or less of it has to give way to the imperative "musts."

That is a right and praiseworthy feeling which prompts us to give of our best to the visiting friend. It does not mean that we wish to appear better off than we really are. We love our friends and love would always have us do royally. And so the answer to the question, "Why all this fuss?" is simply that things have to be furbished up once in about so often, and it is natural to choose the time before the coming of friends, that everything may be inviting.

The theoretic housekeeper will tell you that it takes no more time to have things served daintily and invitingly. It does. And while you are justified in putting your best foot forward for company, do not be ashamed of anything which it is necessary for you to do or of any economy which it is necessary for you to practice. Your neighbor does the same thing. We admire the frankness which conceals nothing. We inwardly hug ourselves and say, "That's just what I do," and are ashamed that we were ashamed to own it. As with the dear "Cranford" friends, it is true that "she knew, and we knew, and she knew that we knew, and we knew that she knew that we knew."

So much for what ministers to the physical. But it is constantly reiterated in these days that "the invisible is the real." The true visitor should come to us because he wants to commune with us, the real us, and not our house, or our clothes, or our table, although these will bespeak with much emphasis what the true self is. It is the spirit of our home which our guest will carry away with him, and if you would entertain this guest wiselydo not interrupt the ordinary routine of the family.

In company with a friend I once spent a few days in the home of friends. On the day of our arrival the daughter of the house went to a neighboring town to attend to some business. This made us feel that our coming had not interfered with the necessary plans and work of the members of the family. At family prayers the father, as was his wont, prayed for each absent one by name—for John, for Mary, for Maria—and for their especial need. During all the years which have elapsed since then, with father and mother both dead, that prayer has stayed with me as a loving and beautiful memory, as a "sweet smelling savor." If the father had thought, "I will not be quite so personal in company," and had prayed for all the missionaries and all of us worms of the dust in general, the prayer would doubtless have been forgotten by me as soon as uttered.

When Saturday evening came the mother called her little son to her, and they had their usual reading and talking time together. My first thought was: "The friend with me is that mother's dearest friend; this is her first visit. I

should think she would give up the evening to her." And then I remembered that this mother led a tremendously busy life, that she had numberless calls upon her time, that many guests came to her house, and that, had she begun by letting the family life give way to them, there would have been very little time given to the children, and certainly no regular time. I knew when I left that family why it was such a remarkable one, and why its members were making such a mark in the world.

If it is your custom to study the Sunday school lesson with your children on Saturday evening, do not omit it because you have a guest. If they too have had the same custom, it will be a pleasure to them; if not, it will give them something to think about.

If the family life goes on as usual during company time, one of two things will happen. If the ways of doing things are the same as with the guest, there will be a pleasure in the comparison. If the customs are different, be they better or worse, there will be a helpfulness in thus considering our standards. Some one has said that true progress consists in a constant rectification of our standards.

We have all seen homes in which on the approach of company everything was squared up by rule—all evidences of the ordinary doings put out of sight and a kind of funereal awe reigned. In such a home, when the company departs, we can fell the slackening of the tension, an easing up of the machinery, a sigh of relief—a kind of throwing up of the hat and a hip, hip, hurrah, boys, company manners are off! Be what you think you ought to be and what circumstances force you to be, and be that openly, fearlessly and indenpendently to your friends.—Anstis B. Spencer.

PRAISE AND BLAME.

The whole art of handling children may be said to turn upon the use of praise and blame, for the child is at once a free agent who learns by experience of success or failure, and also subject to control of parent or teacher who points out results as well as gives commands. Some parents never praise. The absence of blame is commendation enough. "If my teacher does not scold, I think I've done pretty well," said a child; and, strangely enough, that teacher wondered that she was not more popular among her pupils. There are other homes in which parental fault-finding is the rule and praise the rare exception.

The philosophy upon which this view is founded is that children ought to do right as a matter of course, and when they do wrong should have their attention called to it. So arises a monotony of fault-finding, apparent enough and galling enough to the child, but hardly noticed by the teacher or parent. And it often happens that this underlying expectation of perfection goes along with an ingrained belief in original sin. Theoretically the child is believed to be inherently and necessarily sinful. Practically it is expected always to do right under penalty of blame. It need hardly be said that God's justice is not of this fashion. We wonder that the cruelty and injustice of it do not strike the mind as well as its inherent inconsistency and absurdity. And worse than scolding is public scolding, which deals out blame before others and makes the child's feelings doubly sore.

The other extreme is familiar enough and has as its result the spoiled child of fiction and of actual life, too delicate or too much loved to be blamed, who by constant indulgence and flattery becomes a nuisance both to its parents and the public. It is necessary to find fault, for children are learners and their imperfect experience needs the supplement of grown-up wisdom. The standard of thought and action must be held up and mistakes pointed out. But it is necessary also to praise, that good work or real advance toward perfection may be confirmed and the powers of the growing child held at their task and strengthened for the work of life. Discriminating praise is not merely a pleasure which the parent may allow herself, but a duty which she owes her child.

Blame should be infrequent, intelligent, kindly toned and private always. Praise should be carefully proportioned, cordial, helpful and sincere. Right blame will double the value of praise, and cordial praise will make blame effective for correction. If a mother always blames she is dangerously straining her child's unquestioning love. If she always praises she is sacrificing her child's respect. By the two in rightful combination she holds respect and deepens love, and brings the double motives of fear and affection into their right proportion.

For The Children.

A QUARREL IN CLOUD LAND.

"There, there!" exclaimed Father Sun as two little clouds came sailing through the air. "Something is going to happen, or I miss my guess. It's strange that those foolish clouds will fly along at such a breakneck speed, with never a thought of what might happen! I've warned then time and time again."

Just then the two foolish little clouds came together with a dreadful bump, and Father Sun had just time to get out of the way.

"Oh, oh" screamed one little cloud. "You've nearly killed me!"

"Boo--hoo!" shrieked the other. "Now see what you have done to my head!"

"Why didn't you get out of my way?" cried the first cloud.

"I don't have to get out of anybody's way. Besides, it's my way as much as it is yours," declared the second cloud. "I started first."

"No, you didn't! I've been thinking of this trip since yesterday."

"Well, the weather man started me, and I rather guess that gives me the right of way. It's all your fault."

"My fault! How dare you say it's my fault! I've just as much right to go racing through the air as you have, and I want you to get out of my way at once."

"Indeed! I'll do no such thing! You're the one to get out of my way."

So they fussed and fussed, while the bumps on their heads grew bigger, and hurt worse and worse. They cried until the tears rolled in great drops down, down, down, and finally fell on Boy Twin and Girl Twin playing in the garden.

"Here, here!" called Father Sun away out of sight behind the quarreling little clouds. "I don't like this fussing at all. What's the use? Make up, do, and be nice."

The little clouds looked up quickly when Father Sun spoke, but both shook their heads stubbornly.

"I'll not give up," said one.

"I'll not give up," said the other.

"Pshaw, now!" said Father Sun, a little out of patience.

"I'm tired staying back here behind you. Besides, I have a contract to shine all day, and I don't like to be stopped by two fussy little clouds. Can't you make it up and go on out of my way? You have nothing to quarrel about, anyhow. For all I can see, one is as much to blame as the other."

The two little clouds just kept on shaking their heads. "I'll never give up," they both repeated.

"Oh, oh, oh! Well, we'll see about that!" exclaimed Father Sun, poking his big round face right in between the two little clouds. "Ho, ha, ha! See how bright everything is when I show my face. Now dry your tears and behave. Look down there. Boy twin and Girl Twin are watching you, and I do believe they're laughing."

"Oh, oh! Father Sun, we're so glad to see you again," exclaimed Girl Twin, clapping her hands.

"We thought you had gone for all day, Father Sun, when those two hateful little clouds bumped up together right before your face," said Boy Twin.

"What were they crying about?" asked Girl Twin. "Their tears came down on our heads and we had to run for the porch. And such growling!"

"And sometimes it sounded like—well, like spats and slaps, and naughty words," said Boy Twin.

OldFather Sun looked thoughtfully a moment at Boy Twin and Girl Twin. "It's too bad, but these two little clouds had a quarrel," he said.

"A quarrel!" laughed Boy Twin.

"How funny!" said Girl Twin. 'What kind of quarrels do clouds have?"

"Well, about the same kind as other children have, I think," replied Father Sun, twinkling at Boy Twin and Girl Twin. "They got out of the wrong side of the bed this morning, I suppose, and, of course, you know that always makes trouble."

Boy Twin and Girl Twin looked down and said nothing.

"And each little cloud was determined to have his own way, and that made more trouble, of course," went on Father Sun. 'So when neither would give in there was a smash-up, and we had a terrible time. I tell you. That was when you heard the spats and slaps, I suppose. Finally I got right between them, and then everything brightened up. I do hope they'll behave now. I can't say that I like quarrels and fusses very much, either among little clouds or other little—well, I don't like them, anyway. It makes me feel like hiding my head. In fact, I always get 'way out of sight if I possibly can."

"Well, we got out of the right side of the bed this morning, Father Sun," said Girl Twin, looking shyly at the dear old fellow up in the sky.

"Yes," said Boy Twin, "and we're good-natured. Mother said so."

'Oh, oh, oh!" laughed Father Sun. "That's fine! We'll certainly have a nice day."

Father Sun sailed on merrily, and the two little clouds looked at each other sheepishly. Then they clasped hands and off they went together as nice as you please.

"Oh, Father Sun!" called Boy Twin and Girl Twin. "There they go together. They've made up."

"Well, now," replied Father Sun broadly smiling, "I'm glad of that. How are your bumps?" he called to the little clouds.

"Oh, they're all well now, Father Sun," replied both little clouds, smiling.—Anne Porter Johnson in the Continent.

The life that counts must toil and fight;
Must hate the wrong and love the right;
Must stand for truth by day and night;
This is the life that counts.

Four hundred and four professors or widows of professors received pension money amounting to $618,000 during the last fiscal year of the Carnegie Foundation for the advancement of teaching.

Guard well the door of your lips, that no unchaste word, jest, or story, or slander or cutting remarks, no irreverent or untruthful statement, shall pass out.

The life that counts must helpful be
The cares and needs of others see;
Must seek the slave of sin to free—
That is the life that counts.

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